

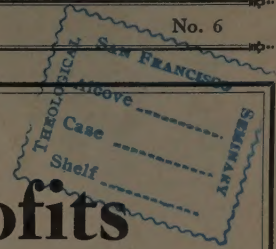
# CHRISTIAN STATESMAN

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## Child Welfare or Profits Which?



**O**NLY a stupid, greed soddened intellect could ever create such an alternative. Only a dehumanized heart could ever seriously consider following the lure of profit in such an alternative. Eventually and inevitably, the profits lie alongside of child welfare.

Yet this is exactly the alternative that the moving picture producers of the United States have visualized for themselves, and have chosen the fancied profits over against the moral welfare of the children of the world.

In spite of the rising tide of protest from every continent; in spite of their promises of improvement; in spite of their boast of adopting high moral principles; in spite of volunteer boards of review and preview; in spite of adverse legislation in several states and nations they continue to make about 40 per cent. of their output, vulgar, putrid, crime-producing, sex-perverting, and sin-suggestive.

It is not in the least likely that the scathing words of Jesus quoted above will have the least effect upon these men to change their course. Yet they may be assured that God is not mocked and that his retribution will overtake them.

Their crime consists in this; they have built up a practical monopoly of this the most potent moulder of child life, and in order to rake in the profits of the underworld, neglected youth and children of careless parents and the under-privileged

*"Whosoever shall offend one of these little ones that believe in me, it were better for him that a mill stone were hanged about his neck and he were cast into the sea."*

MARK 9:42

children, they deliberately force into the trade, against the protest of the public and the exhibitors, a class of pictures, of which the Devil himself would probably be ashamed. Then to the protest of indignant parents they fling that inane platitude, "Censor them yourselves by picking out what suits you."

That they do lead youth astray and debase the morals of children is becoming every year more evident.

Leaving vengeance to God, Christians can hang a millstone about the neck of this morality-despising, money-loving, humanity-exploiting, monopolistic industry. "Heaven being our help," men and women are saying today, "we will not let up on these inhuman malefactors until they stop corrupting the morals of our children."

Censorship may have its dangers, but they are not to be compared with dangers involved in paganizing the morals of children. Anti-monopoly laws are not dead letters. Criminal prosecutions await an aroused public sentiment. The Federal Government can place an inspector in charge of every studio as they did in pre-prohibition days in every distillery. Padlocks will fit studio doors as well as hotel doors. Every one of these weapons will be brought to bear in the near future unless these greedy corruptors of youth cease forcing their moral filth into the moving picture houses of America.



# The Case for the Christian Amendment

**S**UITABLE acknowledgment of the authority of Almighty God, of Jesus Christ and of the Bible by a Christian State in a Christian nation was the objective which created the National Reform Association in Civil War days. It did not originate this idea nor begin the discussion of it. It simply organized the work to secure it. It has never ceased to labor for that great end.

From the beginning of the life of this organization two forms of such acknowledgment have been suggested and urged. Both are in the form of an amendment to the Federal Constitution. Either of them would be adequate.

The first proposed was an insertion in the Preamble to the Constitution which would make it read, "We the people of the United States (recognizing the being and attributes of Almighty God, the Divine Authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Savior and Lord of all), in order to form a more perfect union, establish justice etc."

In 1874 George P. Hays, D.D., then president of Washington and Jefferson College, suggested that as the Preamble to the Constitution has not the same binding force as the body, and that as all previous Amendments had taken a given form as supplement to that document the Christian Amendment should be cast into the same mould. His suggestion was that it should read somewhat as follows:—

This being a Christian nation, we acknowledge Almighty God to be the source of all authority in government, Jesus Christ to be the Supreme Ruler of nations and the Bible as decisive in the fundamental law.

2. No policy opposed to Christianity shall ever be maintained by the government of the United States or of any of the states.

3. Neither Congress nor the legislature of any state shall ever pass any law forbidding the teaching of the Bible in the public schools, its use in any function of government or the employment of chaplains in the army, navy, prisons, schools or any other institution maintained by the government.

We are not so much concerned about the form of such a declaration or acknowledgment as to secure it in any form. The latter we believe to be the better form. In some form it

is wise, necessary and practical for the following reasons.

## Its Omission Originally an Inadvertency

It was frankly acknowledged by one of the leading authors of the original Constitution that this acknowledgment was simply forgotten. An eminent chaplain of the Revolutionary army, the Rev. John Rodgers, D.D., has left this definite record. He asked Alexander Hamilton on his return from the convention of 1789 why that body had failed to incorporate in the Constitution some suitable recognition of the Almighty. Mr. Hamilton, replied, "Indeed Doctor, we forgot it." That was no doubt true of Hamilton but it was not true of all. The explanation of that lapse of memory is probably found in the fact that the final phrasing of the document was left to that brilliant author Gouverneur Morris, a man who though a brilliant and versatile writer was thoroughly imbued with the atheism of the French revolution. But it was an acknowledged defect in the instrument at that time; one which endangered its ratification and was only overlooked at Washington's earnest solicitation to pass over its defects and adopt it because it was the best the convention could produce and the dire necessities of the hour made it imperative that something should be done. Then the prevailing view of the sovereignty of the several states probably led many to depend more upon the state declarations as sufficient, and superior in their formative value to that of the Federal Constitution.

After one hundred and forty years of development and experience it should be plain to any one that as the people have corrected other defects of that pioneer instrument of republican forms of government they should also correct this, by the addition of a suitable acknowledgment of the people's religious convictions in the form of an amendment. There is no such pressing need of concessions to atheism and exaggerated individualism now as then. That was the nadir of Christianity in our history, while now Christianity is in the ascendency. We can now repair that mistake with no possible jeopardy to any person, cause or institution. It should be done.

## Detrimental Compromise

It is now quite evident that the

compromises of that convention are and have been the weakest spots of the great instrument they produced. Almost every one of them have worked badly for the public welfare of the nation. Most of them have been removed either by amendment or usage and this one should be removed by the Christian amendment. Slavery, the electoral college, the election of senators by the legislatures of the various states, the form of the presidential oath, the counting for the basis of representation in congress of three-fifths of non-citizens "except Indians not taxed" and this silence concerning the source of the nation's authority, were all compromises and have all been the source of evil to the nation. Slavery, the method of choosing the Vice President, the election of senators by the legislatures, have been corrected by amendment. The electoral college and the presidential oath have been modified by usage, the first by the form of tickets adopted and the second by the use of the Bible upon which to administer the oath. Agitation is now on foot to eliminate aliens from the count upon which representation is based as negroes have been removed from that class by the three Civil War amendments. The agitation for this Christian amendment has been going on for sixty five years, if it was ever absent from our national life. This compromise ought to go the way of the others. It is scarcely the part of wisdom for a people with growing ideas of political science to ignore such a generally acknowledged weakness in the fundamental law any longer. The only way to remove this weakness is by the addition of such an acknowledgment of God, Jesus Christ and the Bible in the form of an amendment.

## Silence a Source of Moral Evil

Because of the absence of this declaration in the Constitution many have been led to deny that this is a Christian nation in any political sense of that term. Christian people have thus been placed upon the defensive whenever working for any new application of Christian ethics to new conditions in our national life. Atheists are thereby encouraged to continue their fight to de-christianize civil life and vital reforms are often attacked in the name of a fancied civil right which has no existence. This defect has been like a source of infection in the body and it will continue to poison the body politic until



it is repaired. It is but simple wisdom to repair this defect before it issues in some fatal malady.

### The Responsibility of a Majority

A growing Christian majority carries a growing responsibility for the presence of such a weakness in their government. Men like Washington, Franklin, James Madison and James Wilson doubtless were justified in compromising their convictions then. They had but one in seventeen of the people then who took their religious convictions seriously enough to become identified with any church. It is a well known fact that when religion is not strong enough to lead to that step it is too weak for any practical use in society. These men had to erect some sort of efficient government to save the results of the Revolution. They were working among an indifferent and hostile majority. Not so today. One in two and six-sevenths of the population are now connected with some church. As such they are committed to the Christian principles of life. Moreover today, because of their organization they have a governing power even beyond their actual numbers. They can no longer say to man or God, we are outnumbered in any election. They can carry any measure they please in any general election. They only need to agree and act. Ability equals responsibility in this as in all other matters in the domain of freedom. The only way that the Christian American people can quit themselves of this responsibility to God and secure the blessings of liberty and orderly government to themselves and their posterity is by squaring themselves with the requirements of God in such public acknowledgment of him.

### Expresses Facts of National Life

God is the source of all authority. All authority on earth has been committed to Jesus Christ, and the Bible is a part of our common law. In any sane political science there can be no reasonable objection to stating facts, especially vital facts. Political science ought to state them and fundamental instruments of government ought to recognize them. It is a further fact that God in his providential dealings with the nations of the earth holds them to a strict accountability for their obedience to his laws as revealed in nature and the Bible. If they ignore these laws and scorn his authority they simply perish by the breakdown of their government and another form takes its place.

Why not then state these facts in such a place and manner that the statement will be most influential in directing men and governments for good. Experience as well as wisdom and political science urge this course.

### Historic Consistency Urges This

From the day of the signing of the Mayflower Compact to that of the adoption of the Constitution of Arizona almost every compact or constitution framed by our people has carried some acknowledgment of God and his authority. The Declaration of Independence, that act and document which created the nation, carries such an acknowledgment clearly and forcibly. So did the Articles of Confederation of 1778 carry such an acknowledgment. But in the strain and anxiety of forming a more perfect union, labor that was carried on during a hot summer in a sultry climate and in a political atmosphere surcharged with French revolutionary and atheistic ideas, it was forgotten in the framing of the Constitution. It is a gross inconsistency in our national life to leave uncorrected that error of omission. One who makes such an error of omission in a business or legal document hastens to correct it and insert the necessary material as soon as it is brought to his attention. A sense of consistency compels him so to do. A nation can consistently do no otherwise. The task of the present is to make the Federal Constitution level up to the Christian morality of this large bulk of American governmental utterances.

### Would Express Convictions of Great Majority

The majority stamps the character of the nation and should fix the character of the state and its government. Nothing lays a people open more to adverse criticism by right thinking people than for a professedly Christian people refusing to express the fundamental principles of their religion in their forms of government. The world may well say to the millions of professed Christians if you are a Christian nation as your Supreme Court declares, say so by erecting a Christian government. Only inexcusable timidity or an utter lack of comprehension of the scope of Christian principles can explain this contentment with a vital flaw in the supreme national instrument of government. In a Jewish state we should expect to find no acknowledgment of Jesus Christ. There probably will never be an independent Jewish state until in some form they are ready to say "Blessed is He who came in the

name of the Lord." In a Mohammedan state we should naturally expect to find Allah and the Koran in its fundamental law. In a Buddhistic state we should expect to find some acknowledgment of their conceived source of authority and there is no reason why in our Christian State there should be any hesitance in expressing our Christian faith.

### Moral Health of the Nation Demands Expression

The moral character of a state is seen in the fact that it continually has to deal with moral concerns. It has to enact moral laws, appeal to the moral conceptions of its people, is condemned or praised as it conforms to moral ideals and it is rewarded or punished in the providence of God as it obeys or disobeys his laws. From these facts and conditions no state can divorce itself any more than can the individual.

One of its moral obligations is to use the best standard of morals known to man in its administration of government. That standard is the Christian. It would seem that it is equally obvious that it is under the same moral necessity to set an example to its subjects in the acknowledgment of and respect for the authority over it as it expects to receive from those under it. Candid dealing with its own people requires that the government plainly indicate to them both the ultimate source of authority and the standard which they will be required to meet in their own conduct. No nation can expect that its people will rise higher in moral concerns than the nation as a whole does. They may do so in individual instances, but the rank and file of a nation never have done so for any length of time. To preserve then the idealism and the respect and the morality of its people the state should set the example of moral profession and moral accountability.

### Moral Character Atrophied by Suppression

When moral principles are suppressed moral character becomes atrophied. Moral principles are the soul of a nation. By them it thrives and develops. As they have adequate expression the nation prospers. There are few who do not recognize that the state has a higher objective than mere material prosperity. It requires moral character in a citizen to develop, keep or use wealth beyond a certain point. A stable developing state must devote itself to developing the moral character of its citizens. If

(Continued on page 6, col. 3)



**THE CHRISTIAN STATESMAN***Founded in 1867*

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WM. PARSONS, Associate Editor

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**The Christian Amendment**

In this issue we are giving large space to "The Case for the Christian Amendment" to be followed in our next issue by "Objections to the Christian Amendment," both from the pen of our able Associate Editor, Dr. William Parsons.

The National Reform Association has always been actively engaged in promoting specific reforms in our nation's life, such as those relating to the family, Mormonism, prohibition, the Bible in the public schools, the Christian Sabbath and international peace. It has also, from its inception in 1863, labored for a Christian Amendment to the Constitution of the United States to declare our nation's allegiance to the God of our forefathers and to place these reforms and all Christian laws, institutions and customs of our nation, upon an undeniably legal basis in the fundamental law of our land.

In the building of national life, as truly as individual life, it is of first importance that we look well to the foundations. And in the building of the one as of the other it is true, "Other foundation can no man lay than that which is laid, which is Jesus Christ." We believe that thoughtful Christian citizens will recognize the importance of this foundation work of the National Reform Association. The necessity and value of it will appear in these articles, a careful study of which we ask from our readers.

**Let Us Clean Up the Movies**

The Christian Statesman would like to have all its readers aid in securing the passage of the Hudson bill (H.R. 9986) now before Congress to clean up the Motion Picture Industry at the source of production.

Through its 20,500 theaters in this country reaching every week 100,000,000 people, and its 37,000 theaters abroad reaching 150,000,000, this industry is among the greatest educational agencies in the world. It would exert a tremendous power for good if it were what it should be. But as it is today it is doubtful whether there is any other agency that is doing as much to break down moral standards, to incite to lawlessness and crime, especially among the youth, and to stir up international strife, than the motion picture industry.

A large percentage of the pictures thrown upon the screen are breaking down in the lives of our people those very things we, through the churches and schools, are laboring to build up. The frequent promises of the industry to reform have been utterly unfulfilled and always will be. Recently Will Hays once more descended from Mt. Sinai with a new code of morals for the movie world but even the secular press regards this as another insincere attempt on his part to fool the ministers and women's clubs.

The people will have to reform this industry. And so powerful has it become, this highly organized, monopolistic industry in the grip of the motion picture producers and distributors, that only one power can successfully cope with it—the government of the United States. The effective, the sensible and practical way to deal with it is for the United States government to take it in charge and clean it up at the source of production. This is what the Hudson Motion Picture bill now before Congress purposes to do. Read its provisions found elsewhere in this issue and write your Congressman urging its passage.

**The Menace of the Movies**

In 1924 the Chicago Censorship Board made the following eliminations from 788 pictures:

1811 scenes of assault with guns with intent to kill.

175 scenes of assault with knives with intent to kill.

129 scenes of assault with other weapons.

231 scenes of hanging.

173 scenes of horror (as clawing out eyes, biting off ears, etc.).

757 scenes of attacks on women for immoral purposes.

929 scenes of nudity and semi-nudity.

31 scenes of jail breaking.

In 1928 this same board made 6,470 cuts from films.

The New York censors in four years, 1924 to 1927, eliminated 4,825 scenes as "tending to incite to crime and 3,763 as indecent or obscene, or immoral, or tending to corrupt morals."

But most of our states and cities are without such censorship Boards as Chicago and New York have. Think of these scenes dished up to the millions of children in these states and communities without censorship!

In 1926 the Child Welfare Committee of the League of Nations analyzed 250 films in 1926 and found in them "97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc."

**Christian Fronts**

In the Metropolitan area of New York City, more perhaps than in any other locality, one often observes the habit of building false fronts on residences. From the street the houses show gables and some artistic lines, but that gable is just a front that badly conceals an ugly flat roof.

The Motion Picture Producers are an organization controlled by pagans, with ideals, morals and methods that belong to the Roman Empire of the first three centuries or to semi-pagan Asia or Africa of today, rather than to Christian America. Their slogan seems to be, "Get all that you can, from whoever you can and by any means available and the public (Ask Colonel Vanderbilt)." But they are doing business in Christian America and not in pagan Rome, so they hide their ugly paganism behind Christian "fronts," or try to do so with about as much success as the architects of Jersey City or Manhattan Island.

Will H. Hays, a Presbyterian, Carl E. Milliken, a Baptist, Colonel Joy, a Methodist and Mr. Pettijohn, whose church affiliation we do not know, are just such "church fronts." They profess to control the industry but are controlled by their pagan masters. They have no power to shut out anything however vile. Their occasionally issued promises of reform and announced new codes of ethics they have no power to bring to pass. Their function is solely to sell the products of their masters to a Christian constituency. They seek to delude the public into opposing censorship, and accepting their output (good, bad and indifferent). Thus they have served the purpose of "Christian fronts" for pagan exploiters.



# The Hudson Bill

CONGRESSMAN Hudson of Michigan has before the House a Bill (H.R. 9986) looking to the control of the motion-picture industry of this country. The following are the outstanding features of the Bill:

## The Commission

The establishment of the Federal Motion Picture Commission, composed of nine members appointed by the President, not more than five belonging to the same political party. For five years previous to appointment they must be free of any connection whatever with the motion-picture industry.

## Salary

To insure able men and women accepting these positions, the salary for the chairman would be \$10,000 and all other members would have \$9,000 per annum.

## Duties of the Commission

Four lines of activity shall constitute the work of this Commission.

1. To protect the motion-picture industry from unfair trade practices and monopoly.
2. To provide for the just settlement of trade complaints.
3. To supervise the production of all pictures at the source.
4. To provide for the proper distribution and exhibition thereof.

## Licensing of Films

Films, not producers, are to be licensed as automobiles are today. Before its production a license must be procured. If at any time during production, distribution or exhibition, the law is violated, the license, or certificate copy of it belonging to the particular reproduction, may be cancelled, which automatically puts that film or copy out of the industry.

## Penalties

In addition to cancellation of license, fines of from \$500, to \$10,000 or prison terms from six months to five years, may be imposed by the courts under this law, or both.

## The Commission's Working Force

Supervisors shall be appointed to assist producers in complying with the provisions of this act, just as inspectors and gaugers are now placed in commercial distilleries.

## Standards

All films licensed to enter the trade must conform to the following two lines of public policy:

1. The selection and treatment of all themes and material must be in accord with public welfare.
2. Such themes must not be of a character to defame the good name of America abroad, or disturb the peaceful relations existing between the United States and other nations.

## The Thirteen Specifications

They must not violate the canons of good taste, in any of the following particulars.

1. By exaggerating sex appeal.
2. Depicting white slavery.
3. Making illicit love attractive.
4. Exhibit nudity or suggestive scenes.
5. Portray prolonged demonstrations of passionate love.
6. Depict the under-world, vice or crime.

7. Feature stories of drunkenness, gambling, use of narcotics and other unnatural practices.

8. Scenes which may instruct in crime.

9. Ridicule the law, or public officials.

10. Offend religious belief of persons, or ridicule religious leaders.

11. Emphasize bloodshed and violence.

12. Picture stories which feature vulgarity, improper gestures or attitudes.

13. Carry salacious titles, advertising or photographs in connection therewith.

This Bill is the best plan, so far proposed, to protect all parties concerned. No lover of art, honest producer or exhibitor, or seeker after entertainment can have any just cause for objection; and every lover of the home and appreciator of child life, every patriotic citizen, and seeker after world peace, should welcome this move. Write to Congressman Hudson expressing approval and asking for a copy of the Bill, (H.R. 9986). Then write your own Congressman and Senators asking them to actively support the measure.

# A Striking Analogy

IN 1898 the writer, at the invitation of a government "gauger," visited one of the great distilleries at Peoria, Illinois. There he found that every pound of material used in the distillation of alcohol was checked up by a government inspector. The "proof" of every gallon of alcohol was recorded. Every barrel or container was marked by a gauger's brand. The keys of every warehouse were in possession of a government official and every gallon of alcohol that went out, had to be released by an inspector. Why? Simply because the government had discovered, by experience, that it could not trust the distillers as far as a man could see through a brick wall.

The "Whiskey Trust" in those days had built up its monopoly so great that it seemed to think itself greater than all government and law.

What was done then (perhaps is still done) can be done in the future to curb the overgrown Motion Picture Producer's monopoly. They seem to have reached the point in the United States, when they think they can bluff away every demand for censorship, turn aside every popular protest by platitudes and propaganda, defy foreign exclusion laws by working up

reprisal tariffs and cater to all tastes from the cathedral to the cabaret, and from the Christian home to the brothel and rake in the shekels from all, no matter who may protest.

It is useless to wait longer for this monopolistic industry to reform itself. Its leaders have solemnly promised to reform repeatedly in the last few years and have utterly failed to keep their promises, as they always will fail. There is one, and only one, way to deal with them effectively—to place, not a censor, but an inspector, in every studio to determine the moral character of every yard of film before it is made or while in the making, as the inspector in the distillery determined the "proof" of every gallon of spirits.

This is the purpose of the Hudson Motion Picture bill now before Congress (H.R. 9986). Write your Congressman to support it. Also write Hon. James S. Parker, House Office Building, Washington, D. C., Chairman of Committee on Interstate and Foreign Commerce, to which Committee the bill has been referred, and request a public hearing on the bill at an early date and send carbon copy of this letter to Hon. Grant M. Hudson.



## Association Activities

The pageant, "The Freedom of Liberty Bell," was presented in Ellwood City, Pennsylvania on the evenings of April 28th and 29th. The local W.C.T.U. sponsored it. The Committee of women having it in charge rendered excellent service. Good audiences witnessed the pageant on both evenings and there were many expressions that great good had been accomplished by its presentation.

In view of the acuteness of the prohibition situation, much attention has been given to its subject recently by the National Reform Association. In addition to discussing the subject from the platform a series of up-to-date prohibition leaflets are being prepared and widely distributed. Four are already out—"Lest We Forget," "Prohibition a Success," "Liquor Traffic Always Lawless," and "Government Control." Others are in the course of preparation some of which will deal with the anti-prohibition propaganda of the wet metropolitan press.

About 250,000 of the above mentioned leaflets have been published. So great is the interest they have awakened and the demand for them that the editions published will probably be exhausted by the time this issue reaches our readers. We should like to double or quadruple the number already published to reach millions with the information they contain. The wet press does not give out such information as these leaflets contain. Therefore, the necessity of getting it to the people in other ways. Most of these leaflets we gave away. We need funds to help in this work. Send us a check, 209 Ninth St., Pittsburgh, Pennsylvania.

### Mrs. Shepard's Letter

In a recent letter, I wrote of the controversy in Utah over the building of Latter Day Saints Seminaries next door, or in the same block with all Junior High School buildings, and of the children being excused from High School to take classes in Mormon history and theology.

A committee consisting of Gentiles and Mormons was appointed to go over the entire ground and give a report of their findings. There has been a split in the group and a divided report on the survey upholds the state inspector, Mr. Williamson, in regard to his complaint of this mixing of church and state in the High Schools.

The State Superintendent of Mormon Schools asks right of representation before the State Board of Education, before the Board takes action, and asks for the right of being accompanied by attorneys. The committee delves into the problems that have arisen in *other states* as to the relation between public schools and the teaching of religion. The Utah constitution and laws on the subject are digested at some length. From the documentary evidence, the conclusion is inevitably reached that the instruction given in Latter Day Saints Seminaries is *sectarian* and *denominational* in character.

The taxpayers of the state may be vitally interested in *public* school education, but may have no interest whatsoever in *theology*; and any taxpayer is believed to have a constitutional right to object to being taxed for the support of a high school, which devotes some part of the school-time of from 55 to 75 per cent of its students to Mormon theology, and thereby increases the cost of education of those students by adding an additional year to their high school career.

The committee majority concludes its findings by saying, "It is *obviously inconsistent* to give credit for any *subject of instruction* over which the school-board has no *supervisory capacity* and may not *legally furnish* any *outline or scheme of instruction*, and it is the duty of the State Board of Education to correct the conditions complained of in the report.

The Mormon Church with its financial and political power in Utah will fight this decision to a finish. Every Mormon boy and girl will be called upon to fill a mission in some part of the world as soon as they finish the High School course and the plan, so far, has been to spend *one year longer* in the High School at a *greater expense* to the taxpayer and train the Mormon child for the mission field by giving instruction in Mormon theology during his years in school, and thereby save any additional expense to the church. What they are doing in Utah, the church hierarchy will try to press in other western states and it is well that decisive action be taken now.

Several letters have come to my desk, asking for information on this educational matter; and regret has been expressed by some that the Mormon teachers are being admitted to so many of our public schools and colleges. It would be well for school-boards as well as parents to know more about those who are engaged as

instructors of the youth of our land.

On the 6th of April, 1930, the Mormon Church completed its one hundred years of Mormonism with a week's celebration in the tabernacle in Salt Lake City, and with smaller affairs throughout the Nation. It is rather interesting to read the statistical report of this gathering, and I quote a small part of it. At the beginning of 1930 there were 70,000 men holding the Melchizedek Priesthood and about 65,000 holding the Aaronic Priesthood. There are 104 Stakes of Zion; in these stakes there were 940 wards and 74 branches. There are 28 missions in foreign countries. In these missions there were 193 districts and 815 branches. More than 21,000 members were added to the church during the past year. The Book of Mormon (their bible) has been translated in seventeen languages and is now being translated in two more. The missionaries had distributed 10,000,000 tracts and 200,000 other books. They had sold and otherwise distributed 100,000 copies of the "Book of Mormon." They had held 221,243 cottage meetings in the homes of the people, in addition to other meetings. They were traveling at their own expense, expending a sum exceeding one million dollars a year.

I call upon you, Christian believers, to greater loyalty to the Church of the Living God; to a more earnest willingness to serve wherever you may be called; to gladly give a portion of your money as well as your talents for the promotion of His kingdom, and to reconsecrate your lives to the end that He may indeed be the King of Kings and Lord of Lords.

Mrs. Pritchard and I are still carrying the work forward in the wonderful city of Philadelphia, which grows dearer to us day by day as we come in contact with the fine Christian spirit that prevails here.

Some very inspiring letters have reached me; among them is a letter from two young girls who are willing to become missionaries in order to fight the foe of Mormonism.

We have carried our message into churches, Sunday School classes, missionary societies and Rotary; and we feel that a better understanding of Mormonism exists in this city through these numerous avenues.

### CHRISTIAN AMENDMENT

(Continued from page 3)

it suppresses its own moral principles it tends to debase those of its citizens. If it expresses and uses its own moral principles, providing they are worthy, it elevates the character of its citizens.



These facts lead inevitably to the necessity that in erecting a state a nation should declare its fundamental principles, in such a place and in such a manner, as to make them most vital in shaping moral legislation and directing the moral thinking of its citizens. In our nation this leads inevitably to the correction of this defect in our national constitution.

### Duty to God to Acknowledge Him

It is the duty of a nation as well as an individual to acknowledge God as its source of authority. This was required of ancient Israel under whatever form of government it lived. It is involved in the teaching of the New Testament, especially in the Book of Revelation. It was declared as a general principle by the prophet who said "the nation which will not serve him shall perish."

No amount of individual confession can ever take the place of a corporate acknowledgment of God by the state. Corporate existence involves obligations entirely distinct from the obligations of the individuals. If a corporation makes a note signed by its officers as such, that is not an individual obligation. If the holder of such a note sues for it he does not sue the individual stockholder but the corporation.

No one reading the teachings of Moses or Isaiah can fail to see this distinction between God's dealing with the nation and the individual, whether that nation were Israel, Assyria, Babylon or Persia. In endeavoring to make this a Christian nation, with a Christian state the forty-two millions of individual Christians need to realize that they have joint corporate relations as a nation as well as individual relations to their God. Whether they as individuals realize it or not God deals with the nation on the basis of its corporate acts primarily. This acknowledgment of Him and his authority is to the nation what public confession of faith is to the individual, an essential of obedience and of divine favor. It is the act which establishes amicable relations. The necessity is as vital in one case as in the other. The obligation is the same in both.

### State Neutrality Impossible

A state cannot remain neutral in its relations to God and moral concerns. An irreligious state is an anti-Christian state. In the end it inevitably becomes either a pagan or an atheistic state. Take this illustration; a library board decides that it will exclude from its shelves all so called sectarian literature. It excludes the works of

those who are members of any church on the ground that their mental attitude is biased. But it admits Rupert Hughes, Professor Leuba, H. G. Wells, Heywood Broun and Franklin Steiner because they profess to be independent of any sect or cult. That library becomes a godless and atheistic library in spite of all the protestations of fairness and impartiality. So it is with a state. If it exclude all religious expression, reference, service, or practice, it inevitably becomes a godless state. Irreligion is as sectarian as Romanism or any other ism. The government which selects the basis of this sect becomes an atheistic government. A state inevitably gravitates toward the basic moral principles it adopts and embodies. If we are to have a Christian nation we must make the state Christian and its government also Christian. This argues strongly for the adoption of the Christian basis in our Constitution.

### The Demands of Atheism

The nine demands of atheism are based largely upon this constitutional silence. Under this Constitution defect, which they claim as the perfection of their wisdom, they claim, and theoretically hold, the veto power upon all further development of our national life and practice along Christian lines. They also demand the deletion of all Christian expressions and practices from the government in order to make practice conform to the negative character of the Constitution. Every Christian practice, law or custom has been based upon something else than any such Christian expression in the Constitution. Custom has made the presidential oath a Christian oath by the president elect kissing the Bible as part of the ceremony of taking the oath. The act thus supplies the deficiency of the wording of the oath. It brings Almighty God into the solemn transaction.

National dignity, consistency and self-respect demand that these Christian laws and practices be placed upon a foundation of constitutional expression and not merely upon sufferance and precedent. They should be put beyond even the theoretical veto power of atheism. This is a Christian and not an atheistic nation and it should be set free from such legal shackles by an expressed declaration of its character in its fundamental law.

### True Religious Liberty

True religious liberty is freedom for religion to develop its own institution and shape its own environment.

In a Christian nation such liberty demands a protecting declaration in its fundamental law. Every religion in order to perfect itself creates its own environment. That environment is the customs, laws and government which grow out of the religion of the majority of its citizens.

Christianity can never come to perfection and confer its full benefit upon a people unless it has the liberty to create its own environment. An antagonistic environment makes it socially an alien. It lacks both stability and power if it must always be subject to the disintegrating forces of antagonistic customs, laws and government. Take for instance the matter of permitting the exploitation of the weakness and vice of the people for private gain. Where such exploitation is legal, opposition to it is denounced as fanatical meddling. Under such conditions Christianity will develop up to the point where it has won the spiritually gifted part of the people; there it will be stopped from further growth, by the exploiters of liquor, opium, vice and commercialized sports that seek the Sabbath as their harvest day, and debased economic conditions. The Roman Catholic Bishop of New Zealand recently said, "For her beneficent action in building character in the individual soul, the church needs a favorable environment which the state ought to provide." Unless it can create an environment which destroys these evils it will not and cannot make further progress. The loss of its constructive liberty robs the nation of its power to develop further.

If this Christian liberty is taken away by a false ideal and a mistaken attempt to establish this moral neutrality, if atheism and greed are given a veto power through constitutional silence, true religious liberty is destroyed. The only element of the population which is really free is the irreligious part. Christianity to be free in a Christian nation must be free to embody its moral concepts in the nation's legal system.

### Preservation Requires a Foundation in the Constitution

Moral laws of every sort are being continually attacked and often nullified as something alien which has been brought into our system of government. They are denounced as the product of religious fanaticism and sectarian intolerance. The right of the Christian citizen to demand that the Christian standard of morality shall prevail in law is challenged at every point. The social and economic development as represented in law is



a wavering battle line, advancing at some points, receding at others, with no assurance of ultimate victory for the right as understood by the teachings of the Christian religion. Where such moral legislation is enacted the courts uphold it by roundabout methods of reasoning which are far less effective in carrying public sentiment with the law than if they could point to definite constitutional provision. It requires social warfare and sometimes, as in the case of getting rid of chattel slavery, armed conflict to maintain moral law in advance of the constitution. Generally such advanced law is not long maintained unless it finds support in a specific amendment, such as the Eighteenth.

For this reason the Christian amendment must ultimately and should be now speedily made. As a promoter of social and economic peace such a measure is strongly demanded.

#### Nation's Right and Duty to Determine Its own Religion

Sooner or later the question of its underlying religion and the state's relation confronts every nation and it is compelled to determine its own position. Though it may wisely prevent the establishment of any church or ecclesiastical hierarchy by law, it cannot escape legislating concerning religion and meeting the force of religion in administration. It must discriminate between what practices of religion shall be permitted and what forbidden on the ground of the necessities of public welfare. For example, the Mormons claim that plural marriage is an essential part of their religion. The Christian Scientist that spiritual healing is an essential part of theirs, the Dukhobors that refusal to recognize the authority of civil government is a part of theirs, the Salvation Army that the use of a drum and street preaching is a part of theirs, the Roman Catholics that it is a part of their religion that the Bishops shall hold title to church property and that monastic orders should be subject only to canon law and ecclesiastical courts and so on to a considerable length. The state is compelled to determine its position in all these matters and not be subject to the church or the individual conscience. It must determine what is essential religious practice and what are matters of morality, over which it must take jurisdiction. There are many such questions that are bound to arise.

The state of Pennsylvania has

settled this in the case of Updegraph vs. The Commonwealth in which it takes the ground, that "General Christianity" that is Christianity stripped of its matters of purely personal salvation or ecclesiastical courts and establishments is a part of the Common Law of the state. Each nation deals with these matters according to the prevailing religion of its own citizens.

A Jewish state, if one is ever again erected, would naturally use the Mosaic law and the ethical teachings of the Proverbs and the prophets as its common law, pass Sabbath laws for Saturday and determine all of the above questions in consonance with its fundamental law. A Mohammedan, a Buddhist, a Confucian, or an atheistic state, like the French Commune or the Russian Soviet, would each deal with such matters on the ground of their own religion or lack of religion. A Christian nation and a Christian state can do no otherwise. The moment it deletes all religion and becomes secular, it to all practical purposes becomes a non-religious or atheistic state. It is a settled fact that we are a Christian nation and it was intended by the founders of the state to make it a Christian state and it follows inevitable that we ought to establish a basis for all Christian legislation in the Constitution that all may know precisely the latitude and longitude of possible moral legislation upon any particular subject.

#### Moulding Power of the Constitution

A Federal Constitution enactment gradually moulds the form and nature of all state constitutions and laws, as well as the Federal laws and all judicial findings. The attenuation of religious expression in some of the later state constitutions is an illustration of this moulding power which is traceable directly to this constitutional defect. In spite of the judicial opinion of the United States Supreme Court in the Trinity Church Case, that the government of the United States or of the several states for that matter cannot maintain a policy contrary to the Christian religion, the state of Washington in its constitution rules out all teaching or practice of religion from its public schools. Some other states judicially stretch the word "sectarian" to make it cover Christianity. Louisiana and New Jersey are illustrations of this in dealing with the reading of the New Testament in the Schools. None of these things could be done were this Christian amendment a part of the fundamental law of the nation. There would be

just as wide a toleration of other religions, as great a religious freedom and as pronounced an absence of persecution if such a basis for constructive action were furnished in the Constitution. Gradually the necessary moral instruction would find its place, the Sabbath laws would tend to become more uniform and the ethics of Christianity become embodied in the newer forms of economic and industrial legislation. It is by such moulding process of Christian evolution in our developing civilization that revolution or the need of revolution is entirely removed.

#### Means of Utilizing Moral Sentiment

Every nation needs adequate means of utilizing its moral sentiment. Such a declaration as this Christian amendment would furnish such a means. There may be plenty of water in or near a great city but it becomes available to the people only as the city water system brings it to them. In many cities there is water enough but the problem is how to bring it to the people. So there is in our nation Christian sentiment enough among the people of the United States to support any bit of clearly recognized Christian ethics embodied in law if the constitutional forms require it for the sake of consistency.

There is enough Christian sentiment to support any needed, social, economic, industrial or moral reform if it can be shown that the Constitution requires it. But the question which halts many of these needed developments which are over due, is are these things Constitutional? Thus the moral sentiment is drained away from the issue in question to the secondary one of whether it is a possible step and its force largely dissipated. Through lack of this device legislatures are hesitant, the courts are cautious to timidity and public sentiment often is divided by following conflicting principles; all of which results in political stagnation.

While determined to maintain liberty for all and to do the right by all, we too often do nothing. Where if such a standard were erected, all could appeal to it and apply it. Such a declaration would reveal rights and induce positive conviction and release for constructive adjustment all of those loyalties to Christ which are the prevailing sentiment of the people of the United States.

Note: This article will be followed, in the next issue of The Christian Statesman by a discussion of the Objections to the Christian Amendment.